Race and Racism in India: Exploring Theories, Policies and Social Practices

Synopsis

Submitted in the partial fulfillment for the requirement of

Doctor of Philosophy

in

Political Science

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2024

INTRODUCTION

Many nations deal with a variety of challenges in the global political landscape that have an impact on people's lives in many ways, such as justice, health, education, human rights abuse, cybercrime, terrorism, violence, war, migration, climate change, racism, etc. These are some of the primary problems that people confront, but among them, racism is one of the serious issues that has not been adequately addressed by them, yet it has a significant impact on their physical and mental well-being. Racism is a global issue affecting many countries, including the United States, Australia, South Africa and others. In these countries, racism often revolves around the concept of racial discrimination between Black and White individuals. India is also not an exception; many Indians faces racism in different countries. But in India, the discrimination is not limited to Blacks and Whites. It has been practising in different manner in India. Racism in India can be seen in the various forms such as language, facial features, skin colour, hair texture and other physical traits.

Race is the fundamental factor in defining human qualities and abilities. It is a mindset that rejects the idea that every person has the same inherent worth and dignity as well as the same set of legal rights. **A.F.Paul** defines "*A race is a large division of human beings distinguished from others by relatively constant through generations*". According to this, the mindset is at odds with the fundamental principles of human rights. It is an ideology of racial dominance in which the presumed biological or cultural superiority of one or more racial groups is used to justify or prescribe the inferior treatment or social position of other racial groups. Through the process of racialisation, perceived patterns of physical difference, such as skin colour or eye shape, are used to differentiate groups of people, thereby classifying them as races. Racialisation becomes racism when it involves the hierarchical and socially consequential valuation of racial groups. It occurs covertly in schools, colleges, workplaces, and places where social lives are occurring and hence racism occurs as one of the major threats to humanity. Therefore, racism is a complex and sensitive issue that affects relations globally. According to **Oliver Cromwell Cox**, racism is *"a social attitude propagated among the public by an exploiting class for the purpose of stigmatising some group as inferior, so that the exploitation of either the group itself, its resources, or both may be justified*" (Cromwell,1959). Racial discrimination refers to the systemic and institutionalised discrimination, prejudice and unequal treatment of individuals or groups based on their

race. It is defined as the idea that a specific race is inherently superior to another due to racial differences. This bias can be observed in areas such as media representation, matrimonial preferences and workplace dynamics. Racism of this kind frequently appears in social, educational and professional contexts.

Another term often considered similar to 'race' is 'ethnicity,' but these two terms are not the same, as their uses differ. Race and ethnicity are concepts which are used to categorise and understand human diversity, though they are often used interchangeably. Race generally refers to groups of people defined by physical characteristics such as skin colour, facial features and hair texture, which are perceived as distinct by society. It is a socially constructed category that has been used historically to justify inequality and discrimination. Whereas ethnicity pertains to shared cultural practices, traditions, language and heritage. It encompasses the cultural identity of a group, including its customs, rituals and historical experiences. Both concepts are important in understanding human diversity, but they intersect, and their social significance can vary widely across different contexts. Policy of apartheid also include in the racial discrimination which means, a policy or system of segregation or discrimination on grounds of race.

These both concepts can be seen from an Indian perspective; In India ethnicity is derived from various cultural, linguistic, and religious threads. It includes two major ethnic groups: the Indo-Aryans in the north and the Dravidians in the south. Indian nationals often encounter racial discrimination and stereotyping. This can manifest as biased treatment in immigration processes, racial profiling, and workplace discrimination. Additionally, the portrayal of Indians in some international media reinforces stereotypes related to poverty, education, and cultural practices. Moreover, Indian students and professionals abroad face exclusion and prejudice in academic and social settings. These experiences of racism not only affect individuals but also strain diplomatic relations and highlight the need for stronger international measures to address racial discrimination.

According to the International Convention on the Elimination of All Forms of Racial Discrimination, Article 1 defines racial discrimination as "any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life". In this context,

India reiterates its position that “caste” cannot be equated with “race” or covered under “descent” under Article 1 of the Convention (IMADR,2011).

Kancha Ilaiah approaches the concept of racism through the caste dynamics in India. In his book “Why I Am Not a Hindu,” he equates casteism with racism, arguing that both are systemic oppressions. He highlights casteism in India which functions similarly to racism by creating and maintaining social stratification and inequality based on birth. According to him, the caste system ingrains deep-seated prejudice and power imbalances, much like racism does in other parts of the world. He also describes that India is divided into two major parts: Aryans and Dravidians. According to the concept of ‘Buffalo Nationalism,’ the composition of Aryans (North) and Dravidians (South) is perceived to be racial in nature (Ilaiah,1996). **B.S. Guha** has also divided the population of India into six major races, i.e., the Negrito, Proto-Austroloid, Mediterranean, western Brachycephals, and Nordic races (Guha, 2018). But in general, the composition of Aryans (North) and Dravidians (South) is perceived to be racial in nature. The general belief that India is primarily made up of Dravidians from the South and Aryans from the North, is said to be based on race.

According to some scholars, the concept of caste and race are connected, whereas some scholars define them as being different from each other. **Anand Teltumbde** is one of them to explain that casteism and racism are forms of discrimination that trace the descent of skin, colour, caste categories, and social hierarchies. On these basis, racism and violations happen in different regions of the country (Teltumbde,2009). Racial discrimination takes place against people of Northeast India when they migrate from their native place for employment and other work and argues that racial discrimination is a violation of human rights. Because of Indian society, people are highly obsessed with one's skin tone. Indians have varied degrees of skin complexion, and they are categorised as fair, dusky, dark, etc. Also, in some other areas, it is seen that racism occurs in a manner where girls of a darker complexion are educated, not for empowerment’s sake but for a good marriage proposal.

The problem of racial discrimination in pre-modern India can be seen in the form of casteism, where social status is determined by karma. The beginnings can be found in the Vedic era (500–1000 BCE). The Rigveda’s varna system served as its symbol. The Purush Suktam of the tenth chapter of the Rigveda contains the first mention of varna. According to this, the varna originated from the body of Virat

Purusha (Primitive man), with Brahmin from his head, Rajanya (kshatriya) from his arms, Vaishyas from his thighs, and Shudras from his feet. Which had been shows the hierarchal structure of ancient Hindu society. It was subject to follow and maintain this practice through strict “Varna System”. This system because more rigid with the time and the varna system converted in “Jooti system” which create more differences among people. But when seen in the Mughal era there is no definite depiction of hatred and prejudice by the Mughal emperors based on skin colour, caste or background. But this hierarchal caste system was also continued at that time. Moving forward to the British era racial discrimination was at its worst at this time. Britishers because of their unusually light skin, believed that they were the most powerful and superior race. Because Indians were dark-skinned, they feared Indians feared and the British overlords took full advantage of and harassed them.

In India, racial discrimination during the British era; India was ruled by Britishers from 1858–1947. This was the period when racial discrimination took its worst form. They were extremely fair-skinned; hence, they considered themselves to be the most superior and influential rather than the Indians, who, being of a dark colour, were highly condemned and were subject to the utmost exploitation and harassment by the British. The colonial period of British dominance played a crucial role in changing people's thinking regarding their colour, caste, and culture. Specifically, the British Empire used to divide work among Indian people based on their colour. Even though colonial dominance not only shapes ideas about race but also strongly influences how people think about class, culture, gender, and sexuality. Post independence, India has aimed to achieve racial and religious harmony and has traditionally been a melting pot of diverse races. The country proudly promotes this commitment to racial harmony both nationally and internationally, with its constitution reflecting the principles of the convention and providing provisions for judicial remedies against discrimination. Despite these efforts, racial discrimination continues to play a harsh role in individuals' lives and their development.

The indictment of Indian racism can be seen in different regions on different basis, like when people from North-eastern countries migrate for education and employment with vision and dreams. Their hopes are shattered by the unsavoury treatment by the people of the migrating regions. For instance, racial discrimination is manifested by resorting to uttering curse words like “Habshi” (carnivorous), "Kalia” (Black), “Chini-Mini”, “Momos”, “Chinkies” etc. The impact of racism is seen both on the

individuals who experience it and on the wider community. It results in reduced productivity, poor physical health, and mental distress. It also opposes economic and social participation, which can in turn cause social exclusion. It has a physiological and psychological impact on the person. Harassment from employers in form verbal abuse through words such as 'Momos', 'Chinkis', etc. lead them to take extreme steps of drug use and suicide. They face racial discrimination in the rest of the country for their Mongoloid looks. Similar to the people of the Northeast, the people of Kashmir also undergo racial prejudice outside their state, where they have moved for the sake of staying away from the violence in search of jobs and education in various parts of India. But in other places, Kashmiri youth are often called "terrorists". The commonly assumed stereotype is that every Kashmiri is a terrorist. Here is an implicit assumption that racism is part of racial sociality in India. It seems to imply by the majority of the population in India.

India has always opposed any form of racial and apartheid practices and fight against racism and racial discrimination since Independence. India was the first country to raise its voice against apartheid at the United Nations in 1946. The Indian constitution enshrines safeguards against racism and racial discrimination. But through some case studies India is blamed as the most racist country. Indian Constitution provides a framework for combating discrimination through fundamental rights such as Article 15, which prohibits discrimination on grounds of religion, race, caste, sex, or place of birth, and legal rights.

CONCEPTUAL FRAMEWORK

Race- A social construct that artificially divides people into distinct groups based on certain characteristics such as physical appearance, cultural affiliation, cultural history, ethnic classification.

Racism – A different form of racial prejudice, hatred or discrimination. Racism involves one group having the power to carry out systematic discrimination. Racism has been understood as negative and unfair treatment toward a particular group based on their ethnicity or race.

Prejudice- It refers to preconceived; unsubstantiated opinions of persons based on perceived categorical differences. Prejudice is thought to capture an individual's emotional response when interacting with or thinking about people who are affiliated with a different categorical group.

Discrimination- It refers to the unjust treatment of persons based on perceived, categorical differences

and thus it is the most accurately understood as an interpersonal act.

THEORETICAL FRAMEWORK

•**Camara Phyllis** in her work “Levels of Racism: A Theoretical Framework and Gardener’s Tale,” presents a study for understanding racism at different levels. Institutionalised racism is manifested in societies where there are different levels of access to goods, services, and opportunities, and it may sometimes be legalised or institutionalised and become an "inherited disadvantage." Personally Mediated racism is the assumption about others in terms of their abilities, motives, and intentions based on their race, and it “can be intentional as well as unintentional, and it includes acts of negative messages by the stigmatised race, and it involves accepting limitations to one’s own full humanity, including one’s spectrum of dreams, one’s right to self-determination, and one’s range of allowable self-expressions” (Jones, 2000).

Frantz Fanon was a Martinican psychiatrist, philosopher, and revolutionary who analysed the psychological effects of colonialism and racism on the colonised peoples. He advocated for the liberation of the oppressed from the colonial system and the creation of a new humanism based on mutual recognition and solidarity. He wrote influential works such as Black Skin, White Masks, and The Wretched of the Earth. He argued that colonialism and racism can lead to internalized racism where individuals from marginalized groups internalize the negative stereotypes and beliefs imposed upon them.

Critical Race Theory emerged from the legal scholarship of scholars such as Derrick Bell, Kimberlé Crenshaw, and Richard Delgado, who challenged the dominant liberal and conservative approaches to civil rights and racial justice. It argues that racism is not an aberration or a deviation from the norm, but a pervasive and systemic feature of society that is embedded in the law, culture, and institutions. It also emphasises the importance of the lived experiences and narratives of people of colour, the intersectionality of race with other forms of oppression, and the potential for social transformation through collective action and resistance (Ford & Airhihenbuwa, 2010).

Biraja Sankar Guha was an Indian physical anthropologist who classified Indian people into races based on their physical features. He also studied the social and cultural aspects of Indian society, especially the caste system, the refugees, and the tribal communities. He was the first director of the

Anthropological Survey of India and a pioneer in popularising anthropology in India. Guha traced six major racial strains among the modern Indian population, such as the Negrito, the Proto-Australoid, the Mongoloid, the Mediterranean, the Western Brachy cephals and the Nordics (Guha, 2018).

•**Gail Omvedt** was an American-born Indian scholar, sociologist, and human rights activist who wrote extensively on caste, class, and gender issues in India. Her contributions to the theory of racism were to argue that caste discrimination is similar to racism in regard to discriminating groups biologically inferior and socially dangerous. (Baldwin, 2017). She highlighted the theory of caste racism in India. As she wrote that caste is not simply a system of social stratification, but a system of racial hierarchy and oppression, analogous to racial oppression in the West. (Omvedt, 1994).

•**Sir Herbert Hope Risley** explained, in the year 1915, the classification of the Indian population on the basis of anthropometric measurement. According to Risley, India is mainly divided into three racial types: "Dravidian, Indo-Aryan, and Mongoloid". And also describe the other racial types that originated because of a mixture of these three in varying degrees. Altogether, he identified seven "physical types" in the Indian population (Inden, 2001).

REVIEW OF LITERATURE

Horsman (1975), in his paper, examines that scientific racism influences by the attitudes and policies towards American- Indians. He focuses on the role of the American School of Ethnology and a group of scientists that promote the idea of polygenesis and racial hierarchy. In his paper, he discusses the responses and reforms to the scientific racism of the American school. In this, the author utilises the historical analysis of research design. In his finding he explains that the scientific racism of the American school was not uncontested. Indian leaders, missionaries, and reformers challenged their arguments and defended the dignity, rights, potential of the Indian race. He advocated for respect, justice, and protection for the Indians and opposed their removal or assimilation.

Schaefer (1976), examine the historical and contemporary experiences of Indians in the UK. He is focusing on their migration patterns, social and economic conditions, cultural adoption, and political participation. His aim is to provide a comprehensive and critical analysis of the challenges. Indians encounter opportunities in British society, and their presence has significant implications for the future of race relations in the country. In this, he analyses, compares and contrasts the situations of different

groups of Indians. This author utilises a historical approach and qualitative research methods. In this, he explains the economic progress in Britain. Indians have become politically active and influential in Britain, but they also face challenges and uncertainties in the future, such as the impact of Brexit, the rise of nationalism and populism, the threat of terrorism and extremism, and the changing demographics and dynamics of their community.

Mannsakaer (1979), focuses on the British period in India, Indians faced the challenges of the western education and administration they had introduced in India. Novels most often written by authors who had firsthand experience of Anglo-India dealt with the social difficulties of racial intermixing, such as mixed marriages between Eurasians and British-educated Indians. Author analyses the novels in terms of their plot, themes, and style. He examines how they portray the different aspects of racism in India. He used a historical research method. He found that Anglo-Indian racial attitudes were reflected in popular fiction from 1890 to 1914, suggesting that these novels can help to understand the limitations and contradictions of the Anglo-Indian rule in India.

Solomos (1989), in his book, he aims to provide a conceptual framework that situates the British experience within a broader context of global and regional patterns of racialisation and migration. This conceptual framework applies this form to a systematic assessment of the trends, developments, and political and policy debates that have shaped race relations and forms of racism in Britain since the 1950s. In this, the author explains a wide range of topics, such as the theories of race and racism, the histories of racialisation and migration, the political process, urban politics and racial inequality, disorder, protest, culture, social change, and the changing dynamics of race and racism in Britain. The author used a variety of sources, such as official statistics, academic research, media reports, political speeches, policy documents, and personal testimonies, to provide a rich and nuanced account of the complex and contested nature of race and racism in Britain.

Jain (1990), in this research, he discusses the class study of racial and ethnic relations, which has significantly and impressively advanced. In his research, he examines the main setup theories around racial and ethnic interactions, namely the theories of pluralism that oscillate between minority assumptions. In his analysis of Johan Rex's work, the creator attempts to construct a political economy and a planned system based on class. In this view, he more carefully explains the racial relations situation

of Indians living overseas in both pioneer and post-provincial social structures. He explains the three cases—Guyana, Malaysia, and Kenya—that are examined in this article, each of which speaks to a different intersection of imperialism, race, and class in relation to Indian migration and overseas settlement. He discovers the Indians' racial relations.

Wieviorka (1995), offers a thorough and critical analysis of the terminology of racism. According to him, bias cannot be boiled down to these simple frameworks. He draws attention to instances of institutionalised racism in America and xenophobia in Europe. This can be dissected to provide an understanding of the confusing transition from race to prejudice. According to the author, social identities are becoming more and more separated in modern social orders, which he defines as social relationships marked by mechanical free thoughts of progress and inclusivity are fading along with businesses. He demonstrates the need to understand bigotry as an action associated with factors changing the disengagement between the shared and the social.

Balfour& Dawson (2002), In their paper, they examine four books that address the role of race in political theory and practice. In this study, they argue that political theory has often ignored or naturalised race and that it needs to engage with it critically. They explore race interests with other categories, such as citizenship, democracy, identity, and culture. The authors highlight the contribution of the four books to advancing a more complex understanding of race and policies, as well as the challenges and limitations they face. In this study, analytical methods and historical methods of research methodology are used. In this article, the authors find that political theory has been largely silent or complicit on the issue of race, and it needs to confront its own residual assumptions. They explain that the race requires a multidisciplinary and comparative approach that draws on the insights of history, sociology, literature, philosophy, and other fields.

Fredrickson (2002), explain primary objective is to provide a comprehensive and comparative analysis of the development and manifestations of racism in Western history. His aim is to trace the evolution of racist ideologies from mediaeval antisemitism to the racial theories that emerged during European expansion and the African slave trade. He seeks to highlight the intellectual and cultural contexts that fostered these ideologies, particularly during the Enlightenment and 19th-century romantic nationalism. Additionally, the author compares the colour-coded racism of 19th-century America with the antisemitic

racism in Germany, examining both their similarities and differences. Ultimately, the book aims to offer insights into the rise and decline of overtly racist regimes in the 20th century, such as the Jim Crow South, Nazi Germany, and apartheid South Africa.

Gupta (2004), provide a comprehensive analysis of the evolution and implementation of human rights conventions, with a particular focus on their integration into Indian law. In his book, he delves into the significant developments in international human rights since the 1970s, highlighting the numerous treaties, conventions, and declarations that have shaped global human rights standards. The author examines how these international norms are adopted and enforced by various national, regional, and international authorities. Additionally, in this book, he explores the impact of these conventions on Indian laws and practices, aiming to align them with international expectations. In this book, he describes an analytical and functional glimpse of human rights in action along with its evaluation through the failure and achievement of the beginning of the 21st century. In his study along with analysis of various constitutional provisions particular efforts have been made to give vent to innumerable developments of the last three or four decades.

Simpson & Yinger (2005), aims to provide a comprehensive analysis of the causes and effects of prejudice and discrimination. The authors explore how social structures perpetuate racial and cultural divisions, emphasising the importance of understanding these dynamics from a sociological perspective. By examining the interplay between democratic ideals and social practices, the authors in this book, seek to offer insights into reducing prejudice and fostering greater equality. Ultimately, it highlights the need for societies to address these issues to promote more inclusive and equitable social relations. In this book, authors also disclose the proclamations that mankind suffers from racism. They also reviewed the new research on racism and gave major attention to the transformation of institutional patterns.

Hine-St. & Hilaire (2006), used a qualitative and narrative approach to explore the role of internalised racism in the emotional struggles of west Indian immigrants. In their book, they relate the decisions regarding assimilation, identification, and child rearing. Authors also discusses were the implications for practice and research for social workers and psychotherapists working with West Indian clients. The authors found that racism plays a significant role in their emotional struggles and affects their decisions regarding assimilation, identification, and child rearing. They explain that the West Indian immigrants

face the dilemma of being seen as black Americans, distance themselves from them, and have different parenting styles and expectations than black Americans.

Chavers (2009), explains the degrading and inhumane treatment Indian people have received and continue to endure in the United States. He also provides numerous examples of racism in various domains such as education, employment, medicine laws, enforcement, religion, and more. The author used a qualitative research methodology. In this author finds that, racism is a problem that affects the lives of Indian people in various ways. It has roots in the history of colonisation, genocide, and oppression, and it is perpetuated by ignorance, stereotypes, and prejudice. He describes how racism can be challenged and overcome by educating the public, empowering Indian communities, promoting intercultural dialogue, and advocating for social justice. In this explanation, he explains that racism is not only a moral issue but a legal and political one, as it violates the treaties, agreements, and laws that protect the rights and sovereignty of Indian nations.

Solanke (2009), explore the dynamic interplay between anti-racial discrimination laws and societal actions. His aim is to understand the conditions under which social action can significantly influence the evolution of these laws. By comparing the experiences of Germany and Britain, this book seeks to highlight the various constraints and opportunities that civil society faces in participating in the law-making process. He explains that this work underscores the importance of societal engagement in shaping effective anti-racial discrimination legislation.

Mason (2010), examines the attacks on Indian students in Australia during 2009 and 2010. He explores the geopolitics of racism and the implications of labelling or denying the attacks as hate crimes. He analyses the concept of dignity and its relevance for understanding the impact and prevention of violence against minority groups. In this study, the author used a qualitative study of public documents and found that the attacks on Indian students in Australia were not random or opportunistic; the Australian government and media expressed outrage and demanded action. In this study, he explains how the concept of dignity can help to understand the impact of violence on the victims and their communities, as well as the need for recognition and repetition from the perpetrators and the state.

Ngaihte (2014), focusses on the racial prejudice and discrimination that residents of northeastern India—especially in cities like Delhi—face. He looks at the institutional racism that exists in India

against people from the northeast. He is examining the various manifestations of racism in daily life, emphasising the barriers, discrimination, and uniqueness of racial appearance, language, and culture. In order to identify the scenario and use the interview approach, the author employs qualitative research. The research of this paper discusses the untimely passing of Nido Taniam, an Arunachal Pradesh youth whose case raised awareness of racism in India. The author identifies three different types of racism in this work: institutional racism, frontpage racism, and footnote racism.

Singh and Kalam (2017), Examine the historical and sociological foundations of racism against Africans in India. They contend that ignorance and denial, combined with a dualistic regard for white people and disdain for black people, constitute India's racial problems. Through the use of the analytical method, their investigation revealed that the nationalist movement, the caste system, the colonial legacy, and post-colonial state politics were the root causes of this issue. Additionally, this challenges the prevalent narrative of Indian exceptionalism, which ignores racism's presence in India. They contend that dispelling prejudices and educating Indians about African history and culture are important.

Ahmad (2017), highlights the racism-related problems in India. He characterises it as being bloated in all communities and how it is practiced. In his research, he explains racism in the context of the global web of equality, liberty, and fraternity beyond geopolitical boundaries. The author of this essay emphasises the significance of Articles 14 and 15 of the Indian Constitution. He also discusses additional laws passed under the Indian Constitution as well as the several national and international organisations that are pertinent to racism. The author employs both explanatory and analytical methodologies in his research. Racism targets every social structure and facet of human values.

Bora (2018), focusing on the experiences of violence and discrimination faced by the people from India's northeast on the mainland. He highlights the cultural differences and racism in Indian society. In this, he also explains that citizens from the North-eastern region began migrating in large numbers to major metropolitan cities in India. In this article, the author used case study methods for Nido Tania, Reingamphi Awngshi, and other cases in the late 1990s and 2000s. He found that they faced violence, sexual harassment, murder, discrimination attacks, and other outcomes due to the culture of race. He also explained that this is caused by a lack of awareness, segregation, stereotyping, prejudice, and discrimination.

Anthone (2019), examines published reports of field studies conducted between 1969 and 2017 on racial discrimination in the British job sector. He concludes that modest discrimination against white minorities of European descent follows a regular pattern. compared to the significantly greater risks of discrimination experienced by the major non-White groups in his study, indicating a significant racial component to prejudice. Author employing employs a meta-analytical approach and field experimental research in his investigation. The dangers that black Caribbean, black African, and Pakistani groups experience from prejudice are comparable and significant. According to the author's findings, however, the hazards that applicants with Chinese and Indian names face are not entirely clear. He asks for more effective legislation, defining prejudice as a major factor in ethnic minorities' high unemployment rates.

Chetty & Alathur (2019), explore the phenomenon of racism in India, which is often manifested in written, verbal, or physical form against the ethnicity or physical appearance of a group or an individual. They focus on the role of social media, especially Twitter, in spreading or challenging racist attitudes and behaviours in India. They argue that racism in India is not a simple issue but rather influenced by various factors such as misinformation, media, culture, politics, and history. In their study, using qualitative research and analytical methods, they found that racism is prevalent on Twitter in India. They describe that the media and Bollywood play a significant role in shaping the narratives of racism in India. They also found that misinformation and fake news contribute to the spread of racism on social media.

Haokip, T (2020), describes what occurred in India during the COVID-19 lockdown. Then there were the Northeast Indians, who experienced difficulties and racial persecution. He also analyses the COVID-19 outbreak's racialisation and stigmatisation, paying special attention to the afflicted people. He looks at overt instances of racial discrimination that result from Northeast Indians being misidentified or not recognised at all. The author uses the case study approach to identify instances of people who were subjected to racial discrimination by society members who went by the names "Chinki, Corona, Chinese, Momos, etc." The author concludes that in order to fight racism and advance inclusivity in Indian society, individuals should require understanding, legislative reform, and social transformation.

Mukharjee (2022), examines how Indian students were segregated in British schools and universities there they faced a colour ban in some parts of the country. He also explores how Indian students

participated in nationalist, socialist, and suffrage campaigns in both Britain and India and formed transnational networks with other colonial students and activists. The author also explores the social and political experiences of Indian students in Britain before the Second World War and how they were affected by the politics of race and empire. He utilising historical and analytical methods, the author finds out that Indian students faced various forms of racial discrimination in Britain and were participants in various political movements and campaigns. Indian students in Britain contributed to the development of Indian nationalism, socialism, and feminism and influenced the debates on constitutional reform and independence in India.

STATEMENT OF THE PROBLEM

India is rich in culture and famous for its cultural diversity. But not it's maintained the principle of equality under the guidance of the Constitution. Despite India's cultural diversity and constitutional commitment to equality, racism remains a pervasive issue that manifests in various forms across the country. The intersection of race with the interchanged caste system, colonial legacy and contemporary socio-political dynamics creates a unique and complex landscape of discrimination and social stratification.

This research seeks to address several critical gaps in the understanding and mitigation of racism in India. There is a lack of a comprehensive theoretical framework to explain the nuances of race and racism within the Indian context. Various western theories of race exist to describe race and racism, but they may not fully capture the interplay between race, caste and ethnicity in India.

This gap in theoretical understanding hinders the development of effective strategies to combat racism. By do policies and legal frameworks exist to address racial discrimination. This implementation is inconsistent; there is a significant gap between the intention of these policies and their practical enforcement. Due to the poor enforcement of laws, different groups face social, economic and psychological challenges of racism in India.

SIGNIFICANCE OF THE STUDY

Racism in India is a complex and sensitive issue that affects millions of people from different backgrounds, ethnicities and regions. It is the belief that one is superior or inferior to another based on physical or cultural characteristics. Racism can lead to discrimination, violence, oppression and social

exclusion for certain groups of people. This research delves into the intricate relationship between race, caste and ethnicity in India. It offers a comprehensive understanding of racial discrimination. The study of colonial legacies and their impact on contemporary racial attitudes in India provides valuable historical context. The analysis of policies and laws addressing competency-based racial discrimination in India sheds light on the gaps between legal provision and its implementation. It can inform policymakers and activists about the strengths and weaknesses of the existing framework, leading to more effective anti-discrimination measures. This study reveals everyday references to racial discrimination and can amplify the voices of racial minorities.

RESEARCH GAP

After going through the above works, this study has found that these works are legging in one or other aspects. The main aim is to describe the lack of theories of race and racism in the Indian context. The present study will be a comprehensive work from the Indian point of view to understand the practice of racism in India, which is based on cultural, linguistic and physical attributes. Thus, this study will try to fill the gap in the earlier work done on similar topics.

RESEARCH QUESTIONS

1. What is the dominant theoretical framework used to understand race and racism in India?
2. How has the history of colonialism influenced contentious racial dynamics in India?
3. What policies and laws have been implemented in India to address racial discrimination?
4. What are the preventive social practices and cultural norms that perpetuate racism in India?

OBJECTIVES

1. To analyse and criticise the existing theoretical frameworks on race and racism within the Indian context.
2. To examine the historical rules of racial attitudes and discrimination in India with a focus on the impact of colonialism and the intersection of caste and race.
3. To assess the effectiveness of current policies and legal frameworks, aim to address racial discrimination in India.
4. To analyse the social practices and cultural racism in norms that perpetuate racism in India.

RESEARCH METHODOLOGY

Qualitative research design will be used in this study. It will include exploratory, descriptive and analytical methods. Data will be collected from secondary sources: Books, journals, articles, government policies, published reports of national and international organisations etc. Primary sources will be taken from government documents and reports.

TENTATIVE CHAPTERIZATION

Chapter 1

- Introduction
- Conceptual framework
- Theoretical framework
- Review of literature
- Statement of the problem
- Significance of the study
- Research gap
- Research questions
- Objectives
- Research methodology

Chapter 2

Theories of Race and Racism.

Chapter 3

Impact of Colonialism on Racism in India.

Chapter 4

Legal and Constitutional Provisions to Prevent Racism in India.

chapter 5

Issues of Racism in India: Social Practices and Cultural Norms.

Chapter 6

Conclusion

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